



**THE ANGLICAN CHURCH OF
ST ANDREW, KYRENIA
in the Diocese of Cyprus and the Gulf**

April 2024



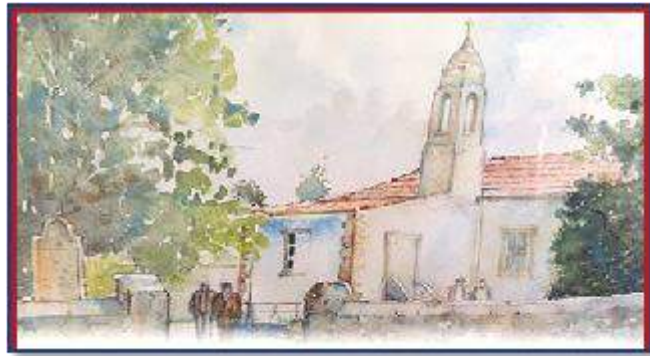
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Facebook: St Andrew's Church, Kyrenia



SERVICE TIMES FOR APRIL

**A service of Holy Communion
will be held
each Sunday morning at 10:30am**

All are welcome

WELCOME



Thoughts From The Hermitage

APRIL 2024



Christians hold many views on ‘the resurrection of Jesus Christ’, that extraordinary ‘event’ (if we can use such a prosaic term for the most profound of ‘mysteries’) when, we are told, Jesus was raised from the dead by God, (Rom.8:11a, NRSV) and Christ was raised from the dead by God (Rom.8:11b, NRSV). I think St Paul is saying that God raised Jesus Christ from the dead, (though he may be saying that God ‘raised’, that is, lifted up, Jesus, to be, or perhaps to become, both Christ and Lord), after his (Jesus’s) crucifixion, which had been carried out on the orders of the Roman governor, Pontius Pilate.

As I say, Christians hold many views on this subject. You can tell it to be so, very quickly, by listening carefully to the phrases they use to describe it: ‘Christ is Risen!’ is the ancient Easter Proclamation – (‘Christos Anesti!’ in Greek, and ‘Chreestos Voskresh!’ - even in the cod-Russian I used when I preached at Moscow Baptist Church in 1984!). Orthodox and catholic believers alike will (usually) respond enthusiastically with ‘He is risen indeed!’ Yet many, particularly Protestant, and more evangelical, Christians seem to prefer to talk ‘simply’, as it were, about the resurrection of Jesus – Jesus being alive today, Jesus having risen, etc; and quoting, perhaps, the angel’s words from Matthew’s gospel – “He (Jesus) is not here – he has risen, as he said he would” (Matt.28:5-6). A former Archbishop of York told a story about an evangelical church, somewhere in the East Riding of Yorkshire, which had the first part of that phrase painted high on its sanctuary wall in very large letters indeed; ‘He is not here’. “Unfortunately”, he sighed, “I found it to be quite literally true; the place was lifeless, loveless”.

Perhaps too much can be made of this. Surely Jesus Christ is risen? Yet ‘Christ is risen’ and ‘Jesus is risen’ are, it seems to me, not saying exactly the same thing, or making the same claim, because ‘Jesus’ is the (anglicized) name of an historical man, (Joshua/Yeshua); and ‘Christ’ is the rendition, in Greek, of a Hebrew title, ‘Messiah’, meaning, roughly, ‘Yahweh’s anointed one’. That title has a history, and it is an article of faith, (just as is belief in the resurrection), that Jesus of Nazareth was born, or became at his baptism, or became at his crucifixion, or became at his resurrection (and ascension), ‘the Christ’.

On Easter Sunday 2023, I was present at an ecumenical ‘sunrise service’ on the beach at Trearddur Bay in Anglesey, where we listened to the resurrection gospel

according to Matthew; and the very well-meaning Baptist minister leading the worship began her sermon with the somewhat misleading words “Jesus is alive and well...” Over breakfast (fish cooked over an open fire by an Anglican priest!) I tried to engage with her, and said something like “But that’s not true in the way that it was, before what we call Good Friday, is it?” “Oh yes, it is!” she replied, “because he is alive in the hearts of all who believe!”

We had to agree to disagree. We Christians must find ways to live together in peace and harmony, not least with those of other ‘beliefs’ – which may well include our co-believers who interpret these articles of faith in such radically different, not to say divergent, ways. To say that ‘Jesus is alive and well’ seems to me to be saying something completely other than ‘he is alive in the hearts of all who believe’. Frankly, I still struggle to make much sense of ‘Jesus is alive and well’, other than that it sounds like ‘resuscitation’ is being used as a synonym, or substitute, for ‘the resurrection’. That’s the trouble with words; as Humpty Dumpty put it so succinctly to Alice in ‘Through the Looking Glass’ – “When I use a word it means just what I choose it to mean – neither more nor less”! Preachers take note!

I confess, after 50+ years of trying, that I don’t fully understand the mystery of the resurrection. I will keep on struggling to ‘believe in it’, even as I find it increasingly hard to ‘explain it’ (literally)! For the time being, I am content to affirm this interpretation, that I found recently on the internet: ‘Christ’s resurrection, by God, served as the final proof of God’s approval and vindication of everything Jesus stood for.’ (from ‘He is Risen! Seven Verses to celebrate Resurrection’. <https://pray.com.articles>)

However you interpret the mystery of resurrection, I wish you a truly Happy and Peaceful Eastertide.

Alleluia! Christ is Risen!



An Easter Prayer from Matthew 28

"Do not be afraid." God, I hand over to You those things that make me so afraid. Resurrect the parts of my faith squelched by fear.

"I know that you are looking for Jesus." God, when my soul is searching, help me to know the answer to every longing can be found in You.

"He has risen." God, the fact that Jesus is risen should lift my head, my heart and my attitude. Help me to live today as if I really believe this with every part of my life.

"Just as he said." Jesus, You keep Your promises. Help me live as though I believe that with every part of me. Help me trust You more, obey You more and resemble You more.

"Come and see." Jesus, You had the angels invite the women in to see for themselves that You had risen. You invite me into these personal revelations every day. Forgive me for sometimes rushing about and forgetting to come and see for myself ... You, Your Word, Your insights.

"Then go quickly and tell his disciples." Jesus, I don't want to be a secret keeper with my faith. I want to be a bold and gracious truth proclaimer. For You. With You. Because of You. Me, the unwanted person whom You loved, redeemed and wanted.

In Jesus' Name, Amen. - Lysa TerKeurst



ST ANDREW'S NEWS

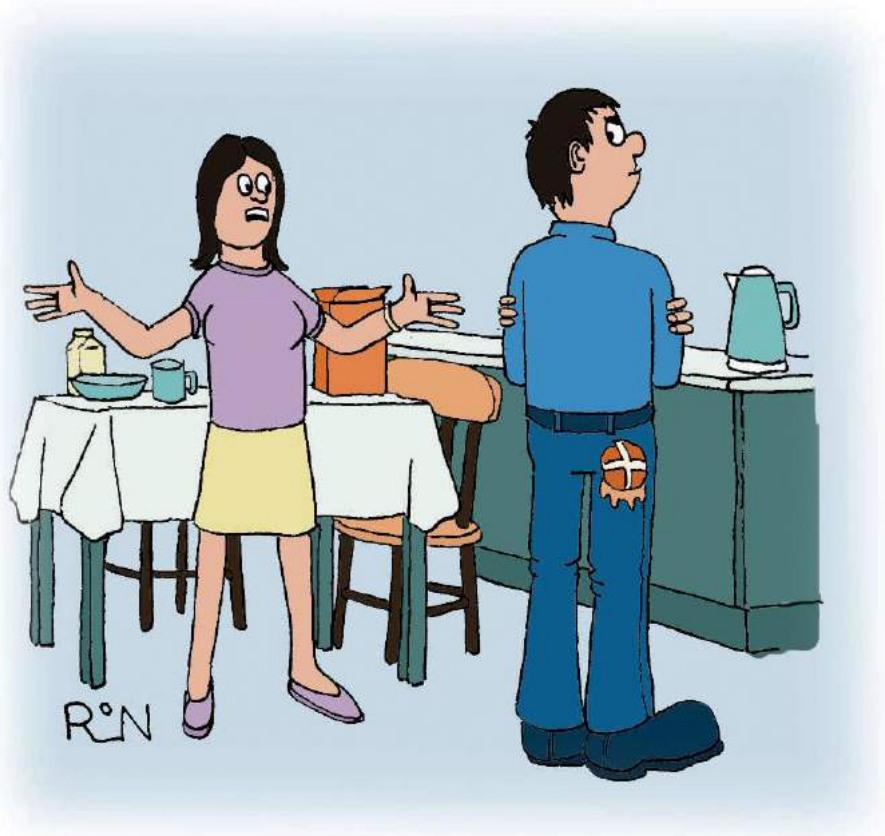
New Church Officers wef 1 April 2024/April 2025

Chaplain	Revd Alec Mitchell
Church Wardens	- Jacqueline McIntyre Malcolm Davis
Deputy Church Warden	- Linda Balfe
Council Members	- Sally Birt Geraldine Grundy Elizabeth Macleod Earl Moffitt Rae Tilley
Ex-officio Members	- Bill Grundy - Lay Reader Graham Ash - Treasurer

Dates for your diary -

Our new bishop, The Rt Revd Sean Semple, is to be enthroned in his cathedral in Lefkosa/Nicosia on Saturday 22 June. In recognition that many from the TRNC may not be able to attend, he himself therefore intends to come to St Andrew's on Sunday 23 June instead!

We are honoured that this will be his first official engagement here, and are planning a special welcome service, to be followed by a celebratory lunch together. Please put it in your diaries now! More details to come soon. . .



*“Sarah insisted she hadn't eaten
the last hot cross bun”*



FRIENDS AND PEOPLE OF ST ANDREW'S

As we read our newspapers and magazines, we learn that these are difficult days for so many. We pray for family and friends, and we pray for all those who struggle.



As most of us know St Andrew's Church is self-supporting, receiving no finance from outside. We give thanks to God that this summer has seen many making the journey to Kibris and coming to worship at our lovely church of St Andrew's again.

Of course, the reduced numbers over the past few years have left St Andrew's without the usual generous collections. If you wish to donate from wherever you are to support the work of the Church, you can make payments to the Church UK Charity bank account by cheque or bank transfer and details are given below.

Bank Details:

Bank – Unity Trust Bank, 4 Brindley
Place, Birmingham B1 2HB

Account No. 20372187

Sort Code: 60-83-01

Account Name – St Andrew's Church
Kyrenia UK Charity

BIC: CPBKGB22

IBAN: GB15UYTB60830120372187

Regular monthly Standing Order donations enable budgeting of church finances. You do not have to be a UK Taxpayer to contribute in this way. However, if you are a UK Taxpayer your Donations can be Gift Aided. Contact the gift aid officer at giftaid@standrewskyrenia.org for assistance with this.

You may ask what we do with your financial donations. In addition to keeping the church alive, in recent years the St Andrew's community have made generous donations to local charities including Tulips, The Sarioğlu Foundation, Karakum Special Needs School and internationally to The World Day of Prayer.

Thank you so much for your support.



TODAY'S WORLD

Ramadan in the midst of war

Palestinian Muslims are observing the holy month on the brink of famine, says *Patrick Watt* (Patrick Watt is the chief executive of Christian Aid)



THE Muslim holy month of Ramadan began on 10 March. For Muslims living in Gaza, it is a Ramadan like no other.

As my Palestinian colleague, Ahmed, who is now, thankfully, outside Gaza, but whose family remains trapped there, said: “Ramadan is a time for faith, love, and helping others, but people don’t have anything left to give.”

He speaks of the heartbreak of families, like his, who are displaced and separated — of loved ones missing, injured, or dead.

The traditional Ramadan visits of years gone by, of relatives gathering in each other’s homes of an evening, are a distant memory, when so many homes have been destroyed, most of Gaza’s people are living in temporary shelters, and countless bodies are still buried under the rubble.

Ahmed, a grandfather of seven, reflects on the pain being felt by families who have no food with which to break their fast at sunset, a key observance of the holy month.

As aid is regularly blocked, and commercial trade is heavily disrupted, food prices have rocketed: sugar is on sale for 80 shekels (£17.50), more than 25 times its pre-war cost; a kilo of meat costs 160 shekels (£35). Prices are widely expected to increase further.

In the face of desperate shortages, there are reports, as spring arrives, that people are trying to cook and eat grass and grind animal feed to make flour, even if it cannot be digested properly.



WORKING with our longstanding local partner, the Palestinian Agricultural Relief Committee (PARC), Christian Aid has been able to support farmers in the north, middle, and south of Gaza in delivering vegetables and water to tens of thousands of people, often in areas that other agencies have not been able to reach. But it is, of course, nowhere near enough to meet the needs of Gaza's 2.3 million people.

Our partners are doing all that they can — often at great personal risk — to get food, medical assistance, and other essentials to people who need it. Christian Aid supporters, who have already donated more than £2 million to our Middle East appeal, have enabled us to work with the Palestinian Medical Relief Society, who are operating mobile health clinics; with the Culture and Free Thought Association, who opened the doors of their shelters in Khan Younis to house thousands of the most vulnerable people; and St Porphyrios's, a Greek Orthodox church in Gaza, which has been providing food, water, and blankets for those too frail to flee further south.

As the United Nations warns that famine is “almost inevitable”, the United States has resorted to Aid Airdrops. Yet these are impossible to co-ordinate or target, and carry their own dangers for people on the ground. They also cannot distribute aid on an equivalent scale to that provided by land. Aid drops — and President Biden's latest announcement of a temporary port facility — are a further sign of international failure rather than resolve.

THE simple reality is that, in the absence of a lasting ceasefire, the international community cannot deliver aid on the scale required to tackle one of the world's worst humanitarian emergencies of recent decades. And, without access to food, clean water, fuel, medicines, and proper shelter, a growing number of people — starting with infants and the elderly — will die from hunger and disease.

That is why Christian Aid has pressed for a ceasefire, the release of hostages, and progress towards a just peace, at the same time as we have delivered life-saving aid. Having worked in Gaza and the West Bank since 1952, with both Palestinian and Israeli partners, we know that this is, at its roots, a man-made crisis that no amount of humanitarian aid can fix for the long term.

Last May, I was able to spend a couple of days with Ahmed in Gaza, visiting our partners and seeing Christian Aid's work at first hand. The people I met are now bombed out of their homes. Many have lost loved ones. That many of them have, none the less, sustained their work, supporting others, is extraordinary.

Ahmed shares that resilience and stoicism: "We hope and pray that this Ramadan will be the last we have war in Palestine, and other countries. That is the meaning of Ramadan: faith, love and just peace." As a Christian working for an organisation that exists for people of all faiths and beliefs, I hope and pray the same.

UKRAINIAN Churches have urged Christian organisations to condemn a Russian Orthodox declaration that called for a "Holy War" that would, they say, wipe their country from the map.

"We have repeatedly condemned 'Russian world' ideology, which serves to justify Russian aggression," said the All-Ukrainian Council of Churches and Religious Organisations, grouping Catholic, Orthodox, and Protestant leaders, as well as Jews and Muslims.

"This latest document denies the Ukrainian people's existence as a unique ethnic group and right to its own sovereign statehood. It justifies war crimes and acts of genocide already committed by the Russian Federation on Ukraine's territory and calls for new ones to be committed."

The appeal was published in response to a declaration issued by the World Russian People's Council (WRPC) last week, approved in Moscow by its chairman, Patriarch Kirill, and circulated by Russian Orthodox media.

The Ukrainian response said that Russian religious leaders bore "full moral responsibility" for the declaration, which also called for Russian rule over all Ukrainian territory. They urged the World Council of Churches, the Conference of European Churches, and other international bodies to denounce the document and support sanctions against its backers.



*Palm Sunday
procession on
the Mount of
Olives, in east
Jerusalem*

THE beginning of Holy Week was muted in the Holy Land. More than 5000 Christians joined the traditional Palm Sunday procession in Jerusalem amid a strong police and military presence. The reason given by the authorities for such heavy security was “safety”.

Many in the West Bank were disappointed, having applied for, but been denied, permits to join the procession — usually an exuberant act of witness with bands and music. Again, security was given as the reason.

Speaking with other bishops of the Anglican Communion in an online meeting last week, the Archbishop in Jerusalem, Dr Hosam Naoum, urged continued prayer for Palestinians and Israelis alike, “so that they cannot be divided even in our prayers”.

You are not forgotten, Bishop Poggo tells Sudan

By REBECCA PAVELEY

Many Sudanese refugees have fled into neighbouring South Sudan, where an extreme heatwave has closed schools and destroyed harvests



Women walk in the Gorom refugee settlement near Juba, in South Sudan,

THE secretary-general of the Anglican Communion, the Rt Revd Anthony Poggo, has visited Sudan, which is ravaged by civil war, to tell the population that they have not been forgotten by their fellow Christians.

Bishop Poggo made a “solidarity visit” to the country last week, almost a year after the conflict began. He preached in the Episcopal Cathedral in Port Sudan — sited in one of the few areas untouched so far by the conflict — and at an iftar as part of an interfaith meeting during Ramadan.

He told the congregation: “I have come to encourage you and to tell you that Sudan is not forgotten by the Anglican Communion. We pray for you often that peace comes to Sudan.”

Bishop Poggo is South Sudanese, and spoke of his own experience of war and displacement. “I know first-hand what it means to be a refugee or to be displaced. I have been displaced

three times in the various conflicts in South Sudan. “I want to encourage religious co-existence amongst you. Let us be bearers of peace in our communities, and call on the government and leaders to take responsibility. I appeal for respect of places of worship during this conflict, for all faiths. The Anglican Communion will do what we can to support you and the peace process in this nation.”

The Archbishop of Sudan, the Most Revd Ezekiel Kondo, said that Bishop Poggo was the first senior Anglican to visit the country since the conflict began — and an important symbol of solidarity for people who were suffering.

“Other conflicts in the world can divert media attention from the situation in Sudan,” he said, “but peace is urgently needed as well as humanitarian aid for displaced people within Sudan and for refugees in the neighbouring countries.”

The conflict in Sudan is causing a large-scale humanitarian crisis. More than 14,000 people have been killed, cholera is rife, and 5.6 million people have been forced out of their homes. A BBC journalist this week visited the capital, Khartoum, and heard stories from survivors of ethnic violence, rape, and street executions. UN officials have described it as “one of the worst humanitarian nightmares in recent history”.

The conflict arose from a power struggle in the country’s military leadership, which resulted in violent clashes between the regular army and a paramilitary force, the Rapid Support Forces, a year ago. Many refugees have fled into neighbouring South Sudan, where an extreme heatwave has closed schools and destroyed harvests, worsening the existing hunger crisis. Temperatures are expected to stay at about 45°C for two weeks; the cassava crop, on which many depend, is rotting in the ground.

Tearfund is one of the Christian charities working to support communities in South Sudan. Its country director for Sudan, Erickson Bisetsa, said: “Many people are already vulnerable and struggling with scarcity of food. This heatwave is yet another shock on top of the stresses climate change has brought us, such as flooding, economic instability, and conflict.”

NEWS FROM UK

Cosmic dust found on cathedral roofs

By SIMON WALSH

A CATHEDRAL roof is the ideal place to find cosmic dust, planetary experts say. Test samples taken from Canterbury and Rochester Cathedrals have so far revealed a rich deposit of micrometeorites.

“It could easily be taken for an April Fool’s hoax, but it’s really not,” the Dean of Rochester, the Very Revd Dr Philip Hesketh, told the Church Times last week. “We had no idea this material was there on our roof, but the original building dates from 604 with further construction in the 12th century; so there must be several centuries of particles and debris along with all the history.”

A planetary scientist and member of the project team at the University of Kent, Dr Penny Wozniakiewicz, said that the dust was initially collected with a dustpan and brush, but a special vacuum cleaner was now being deployed.



“Cathedrals are large areas,” she said, “and they have been collecting for a long time. Cosmic dust is mixed in with far greater quantities of terrestrial dust, but the proportion that is from space, and the number of different cosmic varieties, is likely to be greater on a cathedral than a house.”

The appeal of cathedrals relates to their roofs’ being large, often inaccessible, and mainly untouched for long periods of time. Cathedral resources can also frequently assist the dating process through consultation of their records and archives.

‘I’ve been up on the roof and got rid of all that dust at last’

About 13 cathedrals have been identified for space-dust collection, subject to funding. The research is intended to discover more about how oceans and life are formed on earth. Some samples are already showing grains up to seven billion years old from other solar systems, which entered our own system after its birth 4.6 billion years ago.



Space dust is collected from the roof of Rochester Cathedral

It is estimated that more than 100 million meteorite particles land on the planet each year. Dr Matthew Genge, a planetary scientist at Imperial College, London, said that the fragments offered “information about how life and oceans developed on Earth; the asteroids and comets that have produced cosmic dust may have been the building blocks. . . They are everywhere. We will have cosmic dust on our clothes. But also surrounding us are billions of ordinary terrestrial dust particles, making it hard to detect cosmic dust.”

The collection of cosmic dust is only the start of the research process. Scientists have to sift it out from terrestrial material by identifying signs of exposure to radiation from the sun and the rest of the galaxy. The bags of dust first undergo sterilisation to make them safe to work with and ready for the scientific examination of each particle under a sterile microscope. Dean Hesketh is looking forward to what the research might yield, from Rochester and other cathedrals. “Anything that helps increase our wider understanding of the universe is welcome news, even if the research team does look very funny on the roof of the nave with a vacuum cleaner.”

‘Excellent’ food, with a generous helping of rehabilitation

By PAT ASHWORTH

THE latest review of a fine-dining restaurant at HM Prison Styal, in Cheshire, where the food is prepared and cooked by female prisoners who are studying for qualifications in the catering trades, has described it as “A taste of redemption”.

Reviews refer to its location in a converted 100-year-old chapel just outside the formal perimeter of the prison grounds. Many features of the chapel were retained, including the organ pipes, the vaulted ceiling, and the stained-glass windows. It opened as The Clink, Styal, in April 2015.



“Culinary excellence meets social rehabilitation here,” the website I Love Manchester says. Besides praising the food as something that “would not be out of place in some of Manchester’s high-end restaurants”, it describes The Clink as “a transformative space where offenders get a second chance in life”.

The charity works with the Prison and Probation Service to train and rehabilitate people in prison and reduce reoffending rates. People with between three and 24 months of their sentence left to serve volunteer for the programme, going through full-time training in a simulated professional working environment while working towards City and Guilds National Vocational Qualifications (NVQs).

Styal is the second of its restaurants: its Brixton counterpart – the first to be set up – was TripAdvisor’s Travellers’ Choice restaurant for 2022, placing it in the top ten per cent of restaurants worldwide. Clink trained 900 students in 40 prisons in the UK in 2023, delivered about 550 NVQ qualifications, and placed 52 per cent of students into employment. It now employs 80 staff.

Finlay Scott, the charity’s chair and co-founder, with Kevin McGrath, became interested in the rehabilitation of inmates after a Business in the Community event organised by the Prince’s Trust. “Groups of businessmen were taken to witness first-hand issues they were unlikely to encounter in their own environment. My group visited prisons,” he told the Church Times.

“What really struck me was, a prisoner was released with £46 (increasing to £76 in 2021) and their possessions in a bin liner. If the prisoner didn’t have a home, a job, or a relationship, they were set up to fail, with little hope of rehabilitation. I decided to focus my philanthropic efforts into this space.

“My ‘day job’ has always been in the private sector, but my philanthropic work with The Clink has been the most rewarding thing I have done in my life.”

To read more about The Clink search for <https://thelinkcharity.org/projects>





The Queen, assisted by the Bishop of Worcester, distributes the Maundy Money in Worcester Cathedral.



South Sudan: In the footsteps of my mother

In South Sudan, where there's a lack of experienced doctors, medics known as clinical officers form the backbone of the healthcare system. They plug the gaps, take on huge responsibilities and help save lives. Here, MSF clinical officer Juliana shares her own story, and how her path to a busy emergency department in Aweil all started when she first followed her mother to work.



"As a child, I spent many nights in the hospital.

I grew up in the town of Wau in South Sudan, where my mother worked as a nurse. She often took me with her on her night shifts so that I could look after my little sister, who was still a baby. I loved watching my mother talking to patients in a calm voice, taking their blood and handing out medication. I was fascinated by her ability to help the sick and injured. Those nights made me want to become a doctor one day.

However, after I finished school, my parents were unable to pay the fees for medical school. I was lucky though, because at that time the South Sudanese government set up training scholarships for nurses, midwives and clinical officers. The aim was to counteract the high maternal and infant mortality rate in the country. I applied and was successful: as a clinical officer, I was able to come close to my professional dream.

Getting there was not easy. My mother tongue is Balanda, and, at school, we were taught in Arabic, but now the entire training was in English, which I didn't speak very well at that time. I also had to quickly take on tasks in clinical work that I wasn't actually trained for. There are far too few doctors in South Sudan as a whole. We clinical officers fill the gap, despite only having three years of training.

Carrying such a huge responsibility was hard at first. There were times when I could only motivate myself to keep going because, despite all the setbacks, I could see every day that many of my patients were getting better and better.

I am now a very experienced medic and have been working for MSF in the emergency room in Aweil in the north of the country for seven years. We provide free help for around 1.3 million people.

During the malaria season, for example, we have to care for many children at the same time with very few staff, and many of these children are in mortal danger. I then work in a highly concentrated manner so as not to lose any time. I recently prepared a blood transfusion for a seriously ill child. The mother told me, completely exhausted, that she had been walking to the clinic for a day and a half. She had no money for transportation. That's how it is for many families. I was glad that she had made it to us in time.

I always have to expect the worst in my work. What helps me to endure this is the strong support in our team. We give each other advice, are there for each other in difficult moments and thank each other for the good work we do. But what gives me the most strength and confidence for my job are my patients and the knowledge that I can do a lot for them – just as my mother was once able to do a lot for her patients."

Gaza: MSF UK board member killed in Khan Younis offensive

MSF is devastated by the death of Reem AbuLebdeh, a member of our UK board and former Gaza medical team staff. In December, Reem was sheltering with family in Southern Gaza when an Israeli offensive was launched. All contact was lost and it has taken time for news to be confirmed. Reem is our fifth colleague to be killed in Gaza since October, while several of our staff remain unaccounted for.

Though the exact circumstances and date of Reem's death remain unclear, we believe she was killed along with members of her family at their home in Khan Younis in southern Gaza. Some members of her family remain unaccounted for.

When the Israeli military campaign moved more extensively into Khan Younis over two months ago, we know Reem was sheltering with her parents and siblings. Regrettably, contact with Reem was lost shortly thereafter and all attempts to regain it failed due to telecommunications networks being cut off. However, news of Reem's death and that of her family members gradually emerged in the following weeks. To this day, the zone around the house, which was heavily bombarded by Israeli forces, remains too dangerous to approach.

Reem worked as a physiotherapist for MSF in Gaza from 2018 until 2022, and last year was appointed as an associate trustee of the MSF UK Board. Reem is the fifth MSF colleague

killed in Gaza since the beginning of the war and several members of our staff remain unaccounted for.

We are still mourning the loss of lab technician Mohammed Al Ahel, killed in an airstrike with members of his family; volunteer nurse Alaa Al-Shawa shot in the head during a planned evacuation MSF convoy; doctors Mahmoud Abu Nujaila and Ahmad Al Sahar, killed following a strike on Al Awda hospital. All these MSF colleagues were killed in November 2023.

Thousands of people in Gaza are losing their families, their homes and their lives. Gaza's Ministry of Health has reported over 29,000 people have been killed and over 69,000 wounded. MSF teams continue to provide medical care in various locations in southern Gaza, including in Rafah where 1.5 million forcibly displaced people are living in dire conditions with extremely limited access to medical care and humanitarian aid.

We reiterate our urgent call for an immediate and sustained ceasefire to spare the lives of civilians and allow for substantial aid to enter Gaza.



THE DIOCESE OF
CYPRUS AND THE GULF
THE EPISCOPAL CHURCH IN
JERUSALEM AND THE MIDDLE EAST

Diocesan News

Youth retreat at Christ Church Jebel Ali



Youth leaders Marc Joseph and Taryn Powys organised a youth retreat at Christ Church Jebel Ali on 16 March 2024, exploring the discovering of spiritual gifts, dealing with stress, and peer pressure.

Marc and Taryn invited young people to join in considering the questions: Who am I? Why am I here? What is my purpose?

“We hope that you will come away with a better understanding of who you are,” they said, “and how you can discern how God is calling you to serve.”

Supported by parish priest the Reverend Jim Young and his wife Sheryl, the retreat offered a particular focus on prayer.

“The emphasis was not simply on reading scripture but engraving the words on their heart,” he said. “As a church, we want them to know they are valued, loved, and treasured by the God who loves them deeply and passionately. They are not alone.”

Fr Jim gave the teens a prayer bracelet (aka prayer beads) and shared the basics of breath prayers: “For example, breathe in (‘The Lord is my Shepherd’), breathe out (‘I shall not want’).” “We placed a heavy emphasis on trusting in God, living in the eternal present with the eternal presence, if you will,” said Fr Jim. “Too often we are haunted by our past or longing for the future, and don’t value the sacredness of the present moment.”

One teen participant reflected on the difference between praying the words and feeling the words in their heart. Sheryl encouraged him to “sit with the words to feel the meaning. It may not come overnight,” she said, “but the practice of sitting with God is transformative.”

“It was an incredible experience,” said Fr Jim. “They are searching and longing for God. Here I am at the twilight of my ministry, engaged in perhaps the most important work of my calling as a priest.”

Fr Jim recently completed a Certificate in Youth and Theology through the Institute for Youth Ministry at Princeton Theological Seminary—an eight-month online programme that draws on videos, readings, discussions, and contextual assignments to help participants “think theologically about youth ministry”.

A reflection by our Canon Theologian

The Reverend Canon Dr John Holdsworth writes:

Each of the Gospels has its own way of reflecting on the significance of the cross, but the first three Gospels have in common one way of assessing its enduring effect. They say that at the moment of Jesus's death, the curtain of the temple was torn in two completely, from top to bottom.

Whether this happened in fact or whether it was a metaphor is irrelevant to the message they are trying to convey. That message was that a significant moment had arrived in the history of religion. Religion had been a way of marking difference and maintaining difference. The Temple curtain separated the Jews from the Gentiles, separated the holy functionaries from the lay people, separated the men from the women and effectively separated the rich from the poor. It was in effect a symbol that said religion is about separation and the marking of difference.

With this dramatic picture of the curtain being opened, the whole religious landscape changes. Religion is no longer about marking and maintaining divisions but rather about healing divisions. It is no longer part of the problem but potentially part of the solution for human society. We use words like at-one-ment to describe its meaning. As Paul says later in 2 Corinthians, this has placed upon us the responsibility to be ambassadors for Christ and to recognize our ministry of reconciliation.

I have spent Holy Week leading an Ordination retreat for the Diocese of Thika in Kenya, one of the two Dioceses with which we are twinned; the other being Exeter in the UK. It has been an exhilarating experience. The Ordination service on Maundy Thursday, at which I was privileged to preach the sermon, was attended by 1600 people and lasted more than four hours. Many people disregard these twinning relationships and dismiss them as merely ceremonial. But I believe they do or at least can represent a working out of that torn curtain, where people of different

expressions of religious conviction and different applications of the Christian good news to their lives, enter conversation with each other.

There are plenty in the world and in the Church who want to re-erect that torn curtain but our prayer should be that they will not succeed.

The theological point at issue here is that different sexes, different ethnicities, different cultures and different understandings can be seen as part of God's diverse creation and not part of human sinful intention.

They can be seen as opportunities and not barriers. The saints of Thika greet you warmly. We are privileged to have them as partners.

Bahrain helps Gaza Ramadan campaign



St Christopher's Cathedral in Bahrain has been thanked for its response to the Save a Life in Gaza campaign, organised by local media company Gulf Daily News.

"Kind-hearted Christians have 'risen' to the Easter

challenge issued by the dean of St Christopher's Cathedral in support of the GDN's Save a Life in Gaza Ramadan campaign.

"As parishioners and supporters flocked to the premises in Manama, as well as Awali Church to mark Easter Sunday, they opened their hearts and donated baby milk and food supplements in support of families devastated during the ongoing conflict in Gaza.

"We took up the GDN campaign as a continuation of our attempts to help those affected by this conflict," the Very Reverend Dr Richard Fermer told the GDN.

"For Easter, we turned around the altar of the Cathedral to represent the empty tomb of Jesus Christ and we had offered a challenge to fill it

with food supplements and dried baby milk, as a symbol of hope and new life and the passage from darkness to light, hatred to love.

“The response has been phenomenal and between the two churches in Manama and Awali, we have managed to fill the tomb and then some!”

The GDN campaign was organised in partnership with the Bahrain Red Crescent Society and the Palestine Red Crescent Society, which has called for donations of hygiene kits, dignity kits, baby milk and food supplements, and medical equipment.

The donations received were blessed, and prayers of hope offered.

Parish Easter services in Bahrain included a Tamil-language Easter Sunday dawn service, led by the Reverend Dr Franklin Isaac, who also serves the Mission to Seafarers.

The Reverend Justin Arnott



Fr Justin Arnott, who has served in the diocese most recently on the staff of St Paul's Cathedral, Nicosia after ministry, mainly among students, as a Reader at St Mark Famagusta, has been appointed to a combined post in the Diocese of St Davids in the Church in Wales (Yr Eglwys yng Nghymru).

As well as being priest in charge within the local ministry area of Bro Sancler with particular responsibilities in and around the town of Laugharne, he will be a Social Responsibility Officer in the diocese.

Please pray for Justin, his wife Michelle, and their children as the next stage of his ordained ministry unfolds.

Cyprus Archdeacon announces retirement



On Sunday 7 April it was announced at St Helena Larnaca that the Venerable Christopher and the Reverend Anne Fatcher will be retiring at the end of September. Christopher and Anne arrived in St Helena's

in 2019 as Parish Priest and Associate Priest. Christopher is Archdeacon in Cyprus and Diocesan Director of Ministry, as well as Diocesan Safeguarding Adviser. Anne is Diocesan Social Concern Officer.

They came to this Diocese from the Diocese of Exeter and will be returning to live in south-west England.



Compiled by Rev Gill Nisbet of the Barnabas Team

Walking on in faith regardless of the circumstances

There are many paintings of Christ's betrayal and crucifixion. Here is one where we see the cruelties of Christ's tormenters represented as fragments floating in the space around the white-robed, blindfolded victim Jesus: a disembodied head spits at our Lord, and a floating hand strikes him with a rod. As we reflect, this does indeed provide a grim glimpse into the extent of scorn, abuse, and contempt Jesus bore in the lead-up to His crucifixion. On Good



The mocking of Christ by Fra Angelico. (1437-1446)

Friday we bring both head and heart to the foot of the cross. We may want to puzzle over the why of it: Why did this have to happen to Jesus? Why do we keep returning to this bloody act? Why does it matter? Nobody wants to suffer, but it seems to be part of the deal of life. As Julian of Norwich said in the middle of the plague:

'If there be anywhere on earth a lover of God who is always kept safe from falling, I know nothing of it — for it was not shown me. But this was shown: that in falling and rising again, we are always held close in one love'.

Mysteriously, the real glory of the Christian faith seems to come when Jesus invites us to 'share in his sufferings' as we find when we read for example Philippians 3:10-11, where he invites us to follow him all the way. Not just resurrection life, but death and resurrections. Not just glorious Christian living and abundant blessing, but suffering and glory. Reflect on the sufferings you have had to deal with during the past year?: Physical, Mental, Spiritual. Journal all that has caused you to suffer intolerably. Draw your own picture of the crucifixion and nail all that you have suffered personally and suffered because of others' pain to the cross.

The desert Father and mothers saw crucifixion (suffering of all kinds) as much more effective than fasting and praying for the purification of the soul. Would you agree with this? What has been your experience? Pray this Prayer: The Soul of Christ prayer:

Soul of Christ, sanctify me.

Body of Christ, save me.

Blood of Christ, inebriate me.

Water from the side of Christ, wash me.

Passion of Christ, strengthen me.

O Good Jesus, hear me.

Within your wounds hide me.

Permit me not to be separated from you.
From the wicked foe, defend me.
At the hour of my death, call me
and bid me come to you
That with your saints I may praise you
For ever and ever. Amen.

We can be so familiar with the story of Holy Week that it can often breed unfamiliarity. So, I invite you to read Matthew 26:36-56.

Read. Read the passage slowly.

Listen. Sit silently for one minute and pay attention to the words or phrases stand out to you.

Read. Read the passage a second time and intentionally pause between phrases and sentences.

Listen. Prayerfully ask: To what area of my life does that word or phrase relate? Sit silently for two minutes and listen.

Read. Read the passage a third time, again slowly.

Listen. Prayerfully ask: Is there an invitation or next step for me, related to this word or phrase? Sit silently for two minutes, and without trying to figure out the invitation or next step, just listen.

When you have completed this process, feel the freedom to sit quietly for a minute or two, or write down the words or phrases that stood out to you, or the invitation you heard God opening to you.

Very often in our lives, like Jesus' journey to the cross, much pain comes at the hands of others, experiencing abandonment, persecution, ridicule. There is an Ignatius Spiritual discipline called Acte Contrare which means acting in the opposite direction to the prevailing spirit. What does this look like in practice? Let's take the 3 great Christian virtues: faith, hope, and love (1 Cor 13:13). The spiritual discipline is this. If you suddenly feel fear, act in faith. If you suddenly become overwhelmed by that cloak of despondency, consciously act in the opposite direction with hope. If judgemental or critical thoughts start to plague your mind, consciously act towards the person in love. Try it. Like any discipline; it will take conscious practice.

May God's peace and love prevail as you walk through Holy Week 2024.

Diocesan Prayers for April



Sunday, 31 March 2024 EASTER DAY

Anglican Cycle of Prayer - **The Church in the Province of the West Indies**

Diocesan Cycle of Prayer - Pray for Bishop Robert Atwell, his clergy, and people,
and for the three-way link with us and Thika.

The Mission to Seafarers in Cyprus

Sunday, 7 April 2024 EASTER II

Anglican Cycle of Prayer - **The Episcopal/Anglican Province of Alexandria**

Diocesan Cycle of Prayer - Pray for ordained clergy, both stipendiary and
self-supporting, with licensed responsibility and
accountability.

Christ Church & Ras Morbat Eye Clinic, Aden, Yemen

Sunday, 14 April 2024 EASTER III

Anglican Cycle of Prayer - **The Anglican Church in Aotearoa, New Zealand
and Polynesia**

Diocesan Cycle of Prayer - Pray for those who bring energy and depth to the work
of giving others time and space on various retreats;
including those who offer spiritual direction.

The Sovereign Base Areas in Cyprus

Sunday, 21 April 2024 EASTER IV

Anglican Cycle of Prayer - **The Anglican Church of Australia**

Diocesan Cycle of Prayer - Pray in thanksgiving for clergy who offer voluntary
ministry.

St Luke, Ras Al Khaimah, UAE

Sunday, 28 April 2024 EASTER V

Anglican Cycle of Prayer - **The Church of Bangladesh**

Diocesan Cycle of Prayer - Pray for the network of congregations that make up
the diocese and for their work and witness.

The Mission to Seafarers in Bahrain & UAE

Living God, you bring us together in community
And teach us to love one another as you have loved us.
May we be beacons of your light in the communities in which we are set,
That through truth, justice and action
We may see your kingdom come upon earth,
In Jesus Christ our Lord.
Amen.



For our brothers and sisters at St Andrew's

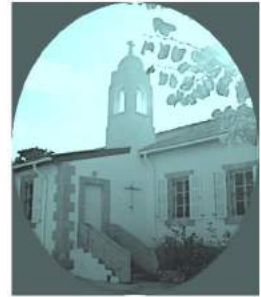
We remember the needs within our church family of those that particularly need our prayers. These include:

Sandi Richardson, May McKenzie, Nasim Akhtar, Shane Barnes, Jenny and Bob Hayward, Padmesh Gartaula and Sigi Martin.

We pray also for strength and grace for those who carry the burden of care.

Pray for the recently departed, remembering Jane Griffiths, along with her family and friends who mourn her passing.

"The prayer offered in faith will make the sick person well ... pray for each other so that you may be healed" James 5: 15-16



QUOTES OF THE MONTH

Journalists around the world should be protected, free to hold people and power to account without fear of reprisal. We pray for those hundreds of journalists currently in prison for carrying out this vital work

Justin Welby, Archbishop of Canterbury

Scanning a screen is not the same as belonging to anything as complex as a church. When we lose real contact (or should I say contact with the real?) we lose some part of what makes us human

Robert Colls, The New Statesman

Parish church buildings are an important part of our national heritage and local identity, but it is clear that in the coming years fewer of them are going to be used for regular weekly worship. Collectively the Government, the Church and local communities are going to have to work out different ways of maintaining church buildings and putting them to the best use

Sir Tony Baldry, chairman, Association of Festival Churches, letter, The Daily Telegraph, 20 March



AIR FRYER CHICKEN BREAST AND POTATOES

Most households now seem to have an air fryer, so this month's recipe from the Schwartz website is made using one.



Prep Time

5 Minutes

Cook Time

10 Minutes

Serves

4

Big on flavour, low on prep: this air fryer chicken breast with potatoes was made for busy weeknights. Cooking chicken breast in the air fryer gives it a crispy exterior and juicy interior, creating the perfect texture without any extra effort. We love the robust flavour Schwartz Garlic Powder, Onion Powder, Oregano and Paprika will bring to air fryer chicken and potatoes.

INGREDIENTS

- 2 teaspoons **Paprika**
- 1 teaspoon **Schwartz Garlic Powder**
- 1 teaspoon **Onion Granules**
- 1 teaspoon **Oregano**
- 1 teaspoon **salt**
- 1 teaspoon **Ground Black Pepper**
- 1 tablespoon plus 1 teaspoon vegetable oil or olive oil, divided
- 12 ounces potatoes, cut into 1/2-inch chunks
- 2 or 4 boneless skinless chicken breast (depending on size)

1. Mix spices, salt and pepper in small bowl; set aside. Place potatoes in large bowl. Drizzle with 1 teaspoon of the oil. Sprinkle with 3 teaspoons of

the spice mixture; toss to coat well (reserve remaining seasoning mixture.)
Place potatoes in single layer in air fryer basket.

2. Air fry potatoes at 190°C for 5 minutes. Shake basket to mix, then push potatoes to outside edge of air fryer basket.

3. Meanwhile, pat chicken dry with paper towels. Place in the bowl you used for the potatoes. Add remaining 1 tablespoon oil and remaining seasoning mixture. Turn to coat, massaging seasoning into meat.

4. Place chicken in centre of air fryer basket along with potatoes. Air fry 12 - 16 minutes longer until chicken is cooked through. Transfer chicken to cutting board. Let rest 3 minutes before slicing. Serve hot with potatoes on the side. Goes well with a salad.



If you would like to contribute any articles or comments
to the magazine please contact
the Editor, Anne Lloyd at graniannie@hotmail.com

*Living God, help us at all times to be Christ to others
and to see Christ in all people.*



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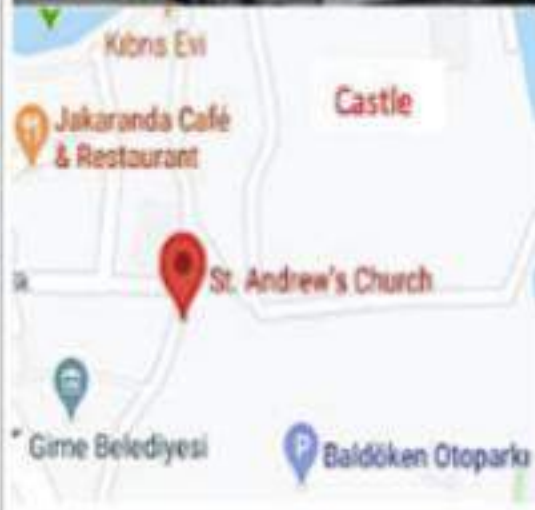
For more information:



TÜRK BANKASI

Donations towards the cost of this magazine may be placed in a box at the entrance to the Church or in the Church Hall. When you have read it, please pass it on – the more it is read, the wider the message it spreads, which pleases us (and keeps our advertisers happy too). Suggested donation: \$75.

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